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# THE WORLD OF SPIRITS;

OR

## THE STATE IMMEDIATELY SUCCEEDING DEATH.

### PREFATORY REMARKS.

Having given in the preceding number the teachings of Swedenborg relative to the true nature of the Soul as being in reality the man himself in his essential entity and his interior constitution, we are now prepared to enter upon his exposé of the state into which he first emerges upon the laying aside of the gross body of flesh. This it will be seen he represents as a kind of intermediate state between the earthly and corporeal on the one hand, and the celestial or infernal on the other. If his disclosures are entitled to credence, man does not, as a general fact, pass instantaneously at death into Heaven or Hell, but abides for a time in what he terms the *World of Spirits*, in contradistinction from the *Spiritual World*, which, in his usage, includes both Heaven and Hell. This, however, is not the Purgatory of the Romish Church, although it is not improbable that that doctrine may have grown out of some obscure intimations of the truth, if Swedenborg's statements on this head are to be regarded as truth. The differences between them will appear in the sequel; and in order to exhibit the subject in a more fitting light, I will state what I believe to be the prevailing sentiments of the Christian world on this particular point.

As nothing is more obvious than that the best of men are, taken *en masse*, in the present life, imperfect—that they are of mixed character, their good, if good, being alloyed with evil, and their evil, if dominantly evil, being mitigated by good—and as yet the declarations of Scripture are explicit, that if a man has become truly regenerate he will infallibly be saved, it has been supposed that an eliminating process takes place at death of all the good man's good from all his evil, and of all the evil man's evil from all his good; and that in regard to the former the Most High himself, by some mysterious and miraculous process, effects this separation of the moral qualities, and at once transmits the disembodied soul, free from all defilement, into the presence of angels and the joys of Paradise. Death, therefore, on this view becomes a kind of spiritual alembic, in which his dross is evaporated from his gold, and nothing remains but the cleansed residuum, which, being the product of the new-creating Spirit of God, is at once prepared for the beatitudes of the heavenly mansions. With the wicked a similar process with opposite results takes place.

This, if I mistake not, is the general practical view entertained on this subject, and yet I believe it may be said to be a view which is usually adopted without any especial research into its rational grounds, or any distinct consideration of the just objections which may be urged against it. And in this respect it fares like the great mass of tenets pertaining to another life, which are prone to be received by an unreasoning faith from a traditional presentation founded upon the *letter* of Holy Writ, the sacredness of which is thought to be such as to preclude all investigation of its doctrines on the score of their intrinsic truth

or probability. Ask a Christian believer if he deems that death, by any inherent *transforming* virtue of its own, has the power of working this effect—the effect of *precipitating* one portion of a man's moral qualities from another—and he will probably say, *No*—that he resolves it into a miracle—that every thing is miraculous in regard to a future state—that the system of fixed laws which, for the most part, governs every thing in the present world, is doubtless suspended when man passes the bourne of mortality and enters upon the world beyond. On this principle he conceives also of the Resurrection as a purely miraculous event, consisting in the re-collection and the re-organization of the dispersed relics of the old material body. The idea of the development of a spiritual body by a natural law, makes upon him a sort of horrifying impression, as a virtual disparagement of Omnipotence.

Now the announcements of Swedenborg put entirely a new complexion upon this whole class of subjects. He makes every thing *revealed* to be, at the same time, *rational*; and in regard to the state of the soul *after* death, he makes it to correspond with the state of the soul *at* death. The mere circumstance of dying—the extrication of the spirit from its terrestrial tenement—is not, according to him, invested with any such transforming efficacy. If a man dies with a mixed character, he carries that character with him, and goes into a mixed state. This arises from the very necessity of the case, which no teaching of Holy Writ can contradict. However strange it may appear that there should exist, in the other life, a state which is neither Heaven nor Hell, but intermediate between both, yet the constitution of our nature and the whole train of experience enforces the belief of it. Such a state, in its germ and elements, evidently exists in this life, and it is predicable of the great mass of men composing what is termed the Christian world. Most men have an exterior character which does not accord with the interior. The exterior character is that which appears to others, and is often entirely assumed. Were we to judge, simply from their outward air, deportment, and speech, we should imagine them to be patterns of every virtue, when yet time and providence frequently disclose the fact that all this is hollow pretence, and that the internal man is the seat of the foulest abominations. Now a person is what he is internally, and not what he is externally; and he is internally what his ruling love makes him. In order to the determination of his final lot, this ruling love must be disclosed, for the man is often ignorant of it himself; and it must be brought out in a way consistent with his moral freedom, and not by any miraculous process which suspends it. He must be made to see that his Heaven or Hell is but the realized result, by necessary law, of the interior life which his good or evil love has formed for him in the present world. The object, therefore, of his being first remitted into the World of Spirits is, that this discovery may be fully and freely made of the truth of his internal character, which is ever one with that of his life's love. And in order that this process may be more fully understood, it is to be remarked that Heaven, when strictly viewed, is an internal state—a developed consciousness—founded upon the conjunction of Good and Truth; whereas Hell, on the contrary, is an internal state founded on the conjunction of Evil and the False. Good has a natural affinity to Truth, and Evil to the False; and no man can be said to be fully in Heaven or in Hell till the Good within him has become perfectly united to the True, and the Evil to the False: But Goodness and Truth are correlative to the Will and the Understanding, or, in other words, to the Love-principle and the Intellect-principle, a classification familiarly indicated by the Heart and the Head. The appropriate object of the Will or the Love is Good, that of the Understanding, Truth. Swedenborg's disclosures relative to the Intermediate State of Spirits cannot be adequately understood apart from what he has taught respecting the mutual relation of these principles, and on this account I have determined to preface them by the insertion of two or three brief chapters from the *Heavenly Doctrines of the New Jerusalem*, in which these topics are formally treated.

An important point is gained if we can succeed in unfolding the rationale of the process by which the ends of the Intermediate State are to be attained. This is, in the main, by

submitting the character to appropriate tests, somewhat as the chemist ascertains the intrinsic quality of a mixed substance in his laboratory. He takes his vials containing his acids, alkalis, &c., and finds out with which of them the different parts of the compound will combine, and thus determines, by decomposition, the nature of the several ingredients. In like manner the spirit of man after death is tried by its *elective affinities*. Acting in entire freedom, the translated man comes into contact with various societies of spirits, exhaling around them a sphere homogeneous with their inward affections and thoughts, and he begins to feel the power of attraction or repulsion according to their agreement or disagreement with his own, which is but the effluence of his ruling love; for a man's love is the very soul and centre of his being, whether in this world or the next.

The principle may be easily apprehended by conceiving a similar procedure on earth. Take an evil, depraved, debauched, and supremely sensual man, and institute a process for revealing his internal quality to himself or others. It is evident that so long as he is associated only with his like, and has no opportunity to put himself in contrast with opposite characters, he remains in his own proprium as his element, and abides under an illusion as to his essential moral nature. He may have occasional momentary misgivings and admonitions of conscience, but these are soon stifled by the paramount force of his sensual appetites, which are continually operative in falsifying the truths of his understanding, and making his reason the dupe of his passions. He becomes more and more blind to the moral evil of any course of conduct which falls in with his dominant love or lust. He calls good evil, and evil good—puts light for darkness and darkness for light. Let such a man then be induced—no matter from what motive—to enter a place of public worship, or a circle of private prayer, and what is the effect? An internal conscious repugnance—a violent moral antipathy—is at once experienced between the sphere of such a society and his own, and thus he is made to know himself. The Apostle very graphically describes the process when setting forth the effect upon an unbeliever of entering a religious assembly of the saints, and beholding them moved by holy impulses. “If there come in one that believeth not, he is convinced of all, he is judged of all; and thus are the secrets of his heart made manifest; and so falling down on his face he will worship God, and report that he is in you of a truth.” This does not imply that he will be of course converted, but he will confess God in finding the secret workings of his bosom laid open. There is *nothing done to him* but what grows out of that which is within him. He is revealed to himself, and if he can act freely he will fly with centrifugal celerity from such a point of repulsion. But henceforward, if reformation does not ensue, he becomes a worse man than before, because the added guilt of profanation, resulting from light resisted, presses upon his subsequent career.

So, on the other hand, let a good man who, though compassed with many infirmities, and weighed down with fears as to his moral state in the sight of God, is yet inwardly smitten with an aversion to evil—let such a man come within the precincts of a place of profane revelry and carousal—of the drunken orgies of abandoned reprobates—and what a quick recoil of all his inner virtuous sensibilities from such a vestibule of hell! Are light and darkness—fire and water—any more at variance with each other than such scenes and such associations with the settled bent of his soul? What more hateful hell could he imagine than a perpetual intimate sojourn and fellowship with such spirits?

Here then we perceive, if I may so term it, the *philosophy* of that Intermediate State which Swedenborg calls the World of Spirits. It is a state expressly designed for the development of the ruling love, by which the eternal destiny of the soul is necessarily governed; for a man's ruling love is his life—is himself—he becomes a living form of his love. This love is formed in the present life, and *by* the life, nor is it ever changed to eternity. It comes into permanent conjunction with its kindred Truth or False, and this conjunction, when completed, is the essential Heaven or Hell of the soul. In the profound developments of Swedenborg that follow, we read, in truth, the *science* of salvation and

perdition. They make us acquainted with the *rational grounds* on which the sublime announcements of Christianity respecting the future life rest.

I may venture to express the hope that a certain air of obviousness, and almost of common-place truism running through them, will not prevent the somewhat careful perusal of these introductory chapters, as the principles which they develop lie very close to the foundation of all Swedenborg's disclosures of the Future Life. His usual manner is one of extreme simplicity, insomuch that the reader is scarcely aware, without reflection, of the momentous truths which are all along instilling themselves into his mind. It is only when he comes to contemplate them in their grand issues that he perceives what a vast accession has been made to his previous knowledge. The diction will frequently strike him at first as unnecessarily unique and peculiar, and savoring perhaps of affectation. But as he becomes familiar with the writings he sees that the phraseology could not well be improved, nor has he a desire to exchange it for any other.—B.

### OF GOODNESS AND TRUTH.

1. Every thing in the universe which exists according to divine order, has relation to Goodness and Truth. There is nothing in heaven or on earth, which does not derive its existence from these two principles; the reason of which is, that both goodness and truth proceed from the divine essence of the Godhead, which is the first cause of all being.

2. Hence it appears, that there is no knowledge more necessary for man, than to understand clearly the nature of goodness and truth, in what they consist, and how they have a mutual regard to, and union one with another. This knowledge is more especially necessary for every member of the church; because, as all things in heaven have relation to goodness and truth, so likewise all things in the church have the same relation, inasmuch as the same goodness and truth prevail in both. It is on this account that we begin the doctrine of the New Jerusalem with explaining the nature of goodness and truth.

3. Divine order requireth that goodness and truth should be united, and not separated; that so they may exist and act in unity, and not in separation; for they proceed in unity from the Godhead, they are united in heaven, and therefore they should be united also in the church on earth. The union of goodness and truth is called in heaven the Celestial Marriage, inasmuch as all the inhabitants of heaven are the subjects of such a marriage. This is the reason why, in the word of God, heaven is compared to a marriage, and the Lord is called the bridegroom and husband, whilst heaven, and the church on earth, are called the bride and the wife. These names are given to heaven and to the church, because they are the recipients of divine goodness in truths.

4. The angels in heaven derive all their understanding and wisdom from this marriage union of goodness and truth, but not from either of them apart or separate from the other. This is the case too with the members of the church on earth.

5. Inasmuch as the union of goodness and truth beareth resemblance to a



marriage, it is plain that goodness loveth truth, and that truth in return loveth goodness, and that they have a mutual desire to be united with each other. The members of the church, therefore, who have no such love and desire, are no subjects of the celestial marriage, and of consequence have nothing of the church or its spirit in them: for the union of goodness and truth alone constitutes the church.

6. There are various kinds of goodness, all of which may be comprehended in the general division into spiritual and natural goodness; and these are both united in genuine moral goodness. And as goodness admitteth of variety, so also doth truth, inasmuch as every truth is derived from goodness, and is the form thereof.

7. What hath been said of goodness and truth may justly be applied, in a reversed sense, to evil and falsehood. For as every thing in the universe, which existeth according to divine order, hath relation to goodness and truth, so every thing which existeth contrary to divine order, hath relation to evil and falsehood. And again, as goodness loveth to be united with truth, and truth with goodness, so evil loveth to be united with falsehood, and falsehood with evil. Lastly, as all wisdom and understanding arise from the union of goodness and truth, so all madness and folly arise from the union of evil and falsehood. This union is called the Infernal Marriage.

8. From the contrariety existing between good and evil, truth and falsehood, it is plain that truth cannot be united with evil, nor good with falsehood that ariseth from evil; for if truth be united with evil, it is no longer truth, but becometh falsehood, inasmuch as it is falsified; and if good be united with falsehood that ariseth from evil, it is no longer good, but becometh evil, inasmuch as it is adulterated. Nevertheless falsehood which doth not arise from evil may be united with good.

9. It is impossible for those who have confirmed themselves in evil and falsehood by false reasoning, and an evil life, to understand any thing relating to goodness and truth; inasmuch as evil in their imagination is goodness, and falsehood truth: But such as have confirmed themselves in goodness and truth by right reasoning and a good life, have a capacity to know and distinguish what is evil and false. The reason of this is, because all goodness, and its attendant truth, are, as to their essences, celestial or from above; but all evil and its attendant falsehood, are, as to their essences, infernal, or from below: And every thing that hath a celestial essence, or origin, is in the light; but every thing that hath an infernal essence, or origin, is in darkness.

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#### OF THE WILL AND THE UNDERSTANDING.

10. Man is endowed with two faculties which constitute his life: one is called his Will, and the other his Understanding. They are distinct from each other, and yet so ordered by creation that they may be united; and when they are united, they are called the Mind. Wherefore the human mind consisteth of these two faculties, and every power and principle of life hath its residence therein.

11. As all things in the universe, which exist according to divine order,

have relation to goodness and truth, so all things in man have relation to his will and his understanding; whatever is good in man belongeth to his will, and whatever truth he possesseth belongeth to his understanding; for these two faculties, or these two principles of the life of man, are the respective recipients, or subjects, of goodness and truth. The will is the recipient, or subject, of whatever hath relation to goodness; and the understanding is the recipient, or subject, of whatever hath relation to truth; so that goodness and truth have no other place of residence in man. For the same reason also there is no other place of residence for a man's love and faith; inasmuch as love hath relation to goodness, having goodness alone for its object; and faith hath relation to truth, having truth alone for its object.

**12.** Forasmuch now as all things in the universe have relation to goodness and truth, and all things in the church have relation to love and faith, whereof goodness and truth are respectively the objects; and whereas it is by virtue of these two faculties, the will and the understanding, that man is man; therefore it was necessary to make them a part of the present doctrine; for otherwise no man would be able to form any distinct idea, or ground any just notion about them.

**13.** The will and the understanding do likewise form the spirit of man, inasmuch as his wisdom and intelligence, or (to speak in general terms) his very life and being have their residence therein; for the body is only that external part which yieldeth obedience to the dictates of those internal powers and spiritual operations.

**14.** Nothing is of more concern than to apprehend clearly how the will and the understanding form one mind. Their unity in this respect is like that of goodness and truth; for they are joined together in a similar kind of marriage. As, therefore, goodness constituteth the very essence of a thing, and truth its existence derived from thence, so the will in man is the very essence of his life, and the understanding is the existence thereof as derived from the essence; for goodness, which is the object of the will, createth to itself a form, or existence, in the understanding, and so renders itself visible and apparent.

**15.** Will and understanding, in propriety of speech, can be affirmed only of such persons as are under the influence of goodness and truth, and not of such as are under the influence of evil and falsehood. The will of the latter is more properly concupiscence, and their understanding may be more fitly termed science; for the human will, properly so called, is the recipient of goodness, and the understanding the recipient of truth; wherefore, in propriety of speech, will and understanding cannot be applied to evil and falsehood, inasmuch as they are in direct opposition to each other, and therefore have a tendency to destroy one another. Hence it is, that whosoever is under the influence of evil and falsehood hath no pretence to rationality, wisdom and intelligence; for with bad men the interior parts of the soul, where the will and the understanding do principally reside, are shut up and obstructed, so that wisdom and intelligence cannot get admission. It appeareth, indeed, as if they had will and understanding, because they talk sometimes of the exertion of such faculties; but to will, with them, is more properly to lust according to concupiscence, and to understand with them, is more properly to judge scientifically according to the wisdom of the flesh.



## OF THE INTERNAL AND THE EXTERNAL MAN.

**16.** Man was formed by creation to exist, at one and the same time, both in the spiritual world and in the natural world. The spiritual world is that which angels inhabit, and the natural world is that which men inhabit; and forasmuch as this was the design of man's creation, therefore he is endowed with an internal and an external part; his internal part is his means of existing in the spiritual world, and his external part is his means of existing in the natural world. This internal part is called the Internal Man, and this external part is called the External Man.\*

**17.** Every man hath both an internal and an external part; but there is a difference to be observed herein betwixt good and bad men. With good men the internal part is in heaven, and receiveth light from thence; and the external part is in this world, and receiveth light from thence, which light is illuminated also by the light that is from heaven, so that with good men the internal and external part act in unity, like cause and effect; but with bad men the internal part is in this world, in the same manner as the external part; and both are partakers of the same light; so that they discern nothing by the light of heaven, but only by the light of this world, which light they call the light of nature; the things of heaven, therefore, are concealed from them in darkness whilst the things of this world are seen by them in clear light. Hence it appears that good men have both an internal and an external man, but that bad men have only an external, and no internal man.

**18.** The internal man is what is called also the Spiritual Man, because it dwelleth in the light of heaven, which light is spiritual; and the external man is what is called also the Natural Man, because it dwelleth in the light of this world only, which light is natural. Nevertheless, whosoever hath his internal part illuminated by the light of heaven, and his external part by the light of this world, he is in both respects a spiritual man: but whosoever receiveth only the light of this world into his internal part, which light is also the light of his external part, he is in both respects a natural man. The spiritual man is called in the Word of God *alive*, or a living man, but the natural man is called *dead*.

**19.** Whosoever hath his internal part enlightened from heaven, and his external part enlightened from this world, he is a subject both of spiritual and natural intelligence; only it is to be observed, that his spiritual intelligence descendeth into, and influenceth, that which is natural, and becometh perceptible therein; but whosoever hath his internal part immersed, together with his external, in the light of this world alone, he is no subject of spiritual intelligence,

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\* It will be seen from what follows, that the distinction between the Internal and External Man is not that between the Soul and the Body, but that between the Spiritual and the Natural. The External man is intellectual as well as the Internal, but it is that form of intellect which in a greater or less degree is found as an adjunct to mere animal life; and in this relation is for the most part termed by Swedenborg *science*. To the higher functions of the rational intelligence, or rather to its acquisitions, he frequently applies the term *scientifics*. His system recognizes various grades, functions, and phases of the rational faculty in man which seems to necessitate the employment of various terms in a somewhat peculiar sense; but as he is generally very precise and uniform in his usage, the mind is soon freed from any difficulty in apprehending their import.—It may here be remarked that the word translated “respectively,” in Swedenborg’s writings, is frequently equivalent to “comparatively.”—B.

but only of that which is material; for all his thoughts and perceptions terminate in the natural objects of this world, which are all material. To have spiritual intelligence, or to think spiritually, is to consider things as to their internal essences; to discern what is true by the light of truth; to perceive what is good by the love of goodness; as also to observe the qualities of things, and to discover the affections which rule in them as abstracted from their natural form and covering: but to have material intelligence, or to think only materially, is to see no further than the material form and covering of things, and to consider their qualities and essences in no distinction therefrom, which thought and perception is respectively dark and obscure.

**20.** The internal spiritual man truly considered is an angel of heaven; and also, during his life in the body, notwithstanding his ignorance thereof, is in society with angels; and after his separation from the body is introduced into their company. But the internal man which is merely natural, considered in his true nature, is a spirit, and not an angel; and also, during his life in the body, is in society with spirits, not such as are angelic, but such as are infernal; into whose company he is introduced after his separation from the body.

**21.** The interiors of the souls of spiritual men are also in an actual state of elevation towards heaven, because that is the first and chief object of their regard; but the interiors of the souls of such as are merely natural, are in an actual state of depression towards this world, because that is the first and chief object of their regard. The interiors of the soul in every person whatsoever are directed towards the chief object of his love and affection; and the exteriors of his reason and understanding always observe the same direction with the interiors of the soul.

**22.** The common imagination concerning the internal and external man is, that thinking and willing are operations of the internal man, and that speaking and acting are operations of the external man, and that they are distinguished from each other by these operations; inasmuch as thinking and willing have reference to what is internal, and speaking and acting to what is external; but it is to be observed, that when a man thinketh and willeth according to understanding and wisdom, his thoughts and inclinations do then proceed from a spiritual internal; but when a man thinketh and willeth contrary to understanding and wisdom, his thoughts and inclinations do then proceed from a natural internal. Of consequence, when a man is well affected, both in thought and will towards the Lord and towards his neighbor, in every thing that concerns them, his thoughts and inclinations do then proceed from a spiritual internal; because he thinks according to the faith and doctrines of truth, and according to the love and affection of goodness, which is a principle of thinking that is derived from heaven: But when a man is ill affected both in thought and will towards the Lord and towards his neighbor, his thoughts and inclinations do then proceed from a natural internal, because they originate in the persuasions of falsehood, and the affections of evil, which are derived from hell. In short, so far as a man is under the influence of love towards the Lord, and love towards his neighbor, so far he is influenced also by a spiritual internal, from whence both his thoughts and inclinations, and likewise his words and actions are derived. But so far as a man is under the influence of self-love and love of the world, so far he is governed and influenced by a natural

internal, which is the spring and principle of all his thoughts and inclinations, and likewise of his words and actions.

**23.** It is so ordered by the providence of the Lord, that in proportion as a man submitteth his thoughts and inclinations to the influence of heaven, so far the internal spiritual man is opened and formed in him; whereby he hath communication with heaven and the Lord, and is framed, as to his interiors, after the image and order of things in heaven: but on the contrary, in proportion as a man subjecteth his thoughts and inclinations to the influence of the world, and not of heaven, so far he occasioneth a closing and obstruction of his internal spiritual man, whilst his external is opened to a full communication with the world, and is formed after the image and order of worldly things.

**24.** If the internal spiritual man be opened in any one to a communication with heaven and the Lord, such a person dwelleth in the light of heaven, and receiveth illumination from the Lord, and from thence deriveth wisdom and understanding; he discerneth truth by the genuine light of truth, and hath a perception of goodness by its own intrinsic excellence. But if the internal spiritual man be so closed in any one as to admit of no communication with heaven, such a person is in entire ignorance of the existence of the internal man, and much more of his true state and nature; he rejecteth likewise all faith in divine influence, and all belief concerning a future life, and the great truths relating to heaven and the church on earth; and forasmuch as he seeth by no other light than that of this world, he imagineth nature to be God, and putteth falsehood for truth, and evil for good.

**25.** A sensual man is one whose internal is so far immersed in his external that his faith cannot rise above his senses, and believeth nothing but what he can see with his eyes and feel with his hands. The sensual man liveth in the lowest state of unregenerate nature, and is in the utmost blindness as to all things which regard the faith and doctrines of the church.\*

**26.** By the internal and external whereof we have been speaking, we would be understood to mean the internal and external of the spirit of man; his outward body is only an additional external covering, which serveth for the existence of his inward spirit in his present state: For the body can do nothing of itself, but deriveth all its life, power and action, from the spirit which dwell-

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\* There are fallacies of the senses in things natural, civil, moral, and spiritual, and many in each of them; but here I design to recite some of the fallacies in spiritual things. They who think from the fallacies of the senses, cannot understand, 1. That man after death can appear as a man; nor that he can enjoy his senses as before; nor consequently that angels have such a capacity. 2. They think that the soul is only a vital something, purely ethereal, of which no idea can be formed. 3. That it is the body alone which feels, sees, and hears. 4. That man is like a beast, with this difference only, that he can express his thoughts by speech. 5. That nature is all, and the first source from which all things proceed. 6. That man imbues sciences and learns to think by an influx of interior nature and its order. 7. That there is no spiritual principle, and if there be, that it is a purer natural principle. 8. That man cannot enjoy any blessedness, if divested of the delights of the love of glory, honor, or gain. 9. That conscience is only a disease of the mind proceeding from the infirmity of the body, and from misfortunes. 10. That the divine love of the Lord is the love of glory. 11. That there is no Providence, but that all things come to pass from self derived prudence and intelligence. 12. That honor and riches are real blessings bestowed by God: not to mention many other things of a similar nature. Such are the fallacies of the senses in spiritual things. Hence it may appear, that celestial things cannot be comprehended by them who are merely natural and sensual, whose internal spiritual man is shut, and whose natural man only is open.

eth in it. It is to be observed, moreover, that the spirit of a man, after his separation from the body, retaineth the same capacity of thinking and willing, of speaking and acting, and is in the same human form which it had during its union with and abode in the body. Thought and will constitute the internal of the spirit; speech and action constitute the external.

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#### NATURE OF LOVE IN GENERAL.

**27.** Love constitutes the very essence of man's life, forming, according to its nature, both the quality of his life, and also the general character of the man. This, however, is to be understood of that love only which hath the rule and government in man, and which, therefore, keepeth in subordination all the varieties of other love that are derived from it. These varieties of subordinate love appear, indeed, of different complexions, but they all centre in the governing love, as their common parent, and constitute together one kingdom. The governing love is, as it were, their king and chief, influencing all their motions, and making them subservient, both directly and indirectly, to its own principal ends and purposes. The object of the governing love is what a man loveth above all things.

**28.** The ruling object of the love, or what a man loveth above all other things, is continually present in all his thoughts and affections, and constituteth the very essence of his life: As for example, if he loveth riches above all other things, his mind is then continually employed about the ways and means of accumulating money and a great estate; success herein causeth his greatest joy, and disappointment his greatest misery; riches, in short, take possession of his whole heart, and his heart knoweth no other satisfaction. So again, if a man loveth himself above all other things, then self is the ruling object of his attention and regard; his thoughts, his words, his actions do all centre in himself; in short, his life is a life of selfishness, because self-love is its only end and object.

**29.** The ultimate aim and end of every man's life is directed by his governing love, and hath no other object but the object of such love; therein are centered all his most particular thoughts and designs: it influenceth his will like a river's stream, bending into its direction and carrying along with it whatever cometh in its way; even whilst he seemeth intent upon other concerns, he is under the secret influence of this ruling passion, which gives life and action to his whole man. It is this governing love which one man seeks to discover in another, and when he hath found it, he directeth thereby all his dealings with him.

**30.** Every man's particular quality and character is derived entirely from his governing love; this is what distinguishes the tempers and complexions of mankind, and makes them differ from each other; the heaven of good men and the hell of evil men take each of them from hence their respective qualities and degrees; it is in short this ruling principle which constituteth the will, the self-hood (*proprium*) and the nature of man; for it is the very essence of his life. This principle cannot be changed after death, because it then formeth the whole man.

**31.** All a man's pleasures, satisfactions, and happiness, take their rise from

this governing love, and are of a quality agreeable thereto; for what he loveth, that he calleth pleasant and satisfactory, because it affecteth him with sensible delight; but if it be the object only of his thoughts, and not of his love also, whatever name he may give it, yet it is not the true happiness of his life. Whatsoever is pleasant and agreeable to a man's love, that he calleth good; but whatsoever is unpleasant or disagreeable thereto, that he calleth evil.

**32.** There are two kinds of love, from which, as from their proper fountains, all the varieties of goodness and truth derive their existence; and there are two kinds of love, from which all the varieties of evil and falsehood derive their existence. The two kinds of love which give birth to all the varieties of goodness and truth, are love towards the Lord, and love towards our neighbor; and the two kinds of love which give birth to all the varieties of evil and falsehood, are self-love, and the love of the world. These two latter kinds of love are in direct opposition to the former.

**33.** The two kinds of love which give birth to all the varieties of goodness and truth, and which we said are love towards the Lord and towards our neighbor, form the kingdom of heaven in the soul of man; wherefore they are the two kinds of love which prevail and rule in heaven; and inasmuch as they constitute the kingdom of heaven in the soul, they also constitute therein the true church of Christ. But the two kinds of love which give birth to all the varieties of evil and falsehood, and which we said are self-love and the love of the world, form the kingdom of hell in the soul of man; wherefore they are the two kinds of love which prevail and rule in hell.

**34.** The two kinds of love which prevail in heaven, and which give birth to all the varieties of goodness and truth, do open and form the internal spiritual man, inasmuch as they have their residence therein; but the two kinds of love from whence all the varieties of evil and falsehood are derived, do shut up, and destroy the internal spiritual man, and according to the nature and extent of their influence, do immerse the soul in sin and sensuality.—*Heavenly Doctrine of the New Jerusalem*, n. 1-34.

#### WHAT THE WORLD OF SPIRITS IS.

[In approaching the section that follows, respecting the World of Spirits, the reader will encounter some expressions relative to the *locale* of that world which may occasion him some difficulty. It is described as a "middle place," and heaven and hell are spoken of as lying the one above and the other beneath. But this must be understood consistently with Swedenborg's uniform language in regard to the facts and phenomena of the other life. It is evident from the whole tenor of his writings, and especially from those portions of them which we shall hereafter adduce, that *locality*, strictly speaking, is not an attribute of the spiritual world. There are, indeed, the *appearances* of space and of the objects of space, but these are merely the outbirths, on the principle of Correspondence, of the internal states of the inhabitants of that world, who are surrounded by a scenery created by the interior character of their spirits, and reflecting, as in a mirror, their affections and thoughts. "Spaces in heaven," he elsewhere remarks, "are nothing else than external states corresponding to internal." I am aware that there are few things in Swedenborg's

revelations so difficult of apprehension to the uninitiated reader as his statements concerning the external scenery of the World of Spirits and of Heaven and Hell. It requires a great effort to emancipate the mind sufficiently from the ideas of time, and space, and matter, to conceive of *spiritual* mountains, rivers, groves, gardens, buildings, yet the phenomena of dreaming are strikingly analogous. The objects seen in our dreams are not material, yet they appear so, and are, for the time being, real to the beholder. The psychological laws, however, involved in this matter will be gradually unfolded as we proceed; and in the mean time we would refer the reader to De Guay's twelfth Letter to a "Man of the World," where he will find a masterly exposition of the subject here treated.]

1. The World of Spirits is not heaven, neither is it hell, but it is a middle place or state between both; for thither man first cometh after death, and then, after a stated time, according to his life in the world, is either elevated into heaven, or cast into hell.

2. The World of Spirits is a middle place between heaven and hell, and likewise it is a middle state of man after death: that it is a middle place, was made evident to me from this circumstance, that the hells are beneath, and the heavens above; and that it is a middle state, from this circumstance, that man, so long as he is there, is not yet in heaven, neither is he in hell. The state of heaven with man is the conjunction of good and of truth with him, and the state of hell is the conjunction of what is evil and false with him; when good is conjoined to truth with a man-spirit, then he comes into heaven, because, as was said, that conjunction is heaven with him; but when with a man-spirit what is evil is conjoined with what is false, then he comes into hell, because that conjunction is hell with him: this conjunction is effected in the World of Spirits, since man is then in a middle state. It is the same thing whether we speak of the conjunction of understanding and will, or of the conjunction of truth and good.

3. Something shall here be premised concerning the conjunction of understanding and will, and of its similarity with the conjunction of good and truth, inasmuch as that conjunction is effected in the World of Spirits. Man hath understanding and hath will, the understanding being receptive of truths, and being formed from them, and the will being receptive of good, and being formed from them; wherefore whatsoever a man understands and thence thinks, this he calls truth; and whatsoever a man wills and thence thinks, this he calls good. Man is capable of thinking from understanding, and of thence apprehending what is true, and likewise what is good; nevertheless he doth not think it from the will, unless he willeth it and doeth it; when he willeth it, and from willing doeth it, then it is both in the understanding and in the will, consequently in the man: for understanding alone doth not make a man, neither doth will alone, but understanding and will together, wherefore what is in both, this is in man, and is appropriated to him; what is only in the understanding, this indeed is *at*\* man, but not in him, being only a thing of his memory, and a thing of science in the memory, of which he can think when

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\* The term here rendered *at* is in the original *apud*, and perhaps there is no other term in the English language which can better express the sense of the original. The idea intended to be conveyed is manifestly that of the *apposition* or *application* of one thing to another, distinct from any *reception* on the part of the thing to which the *apposition* or *application* is made.—TRANSL.

he is not in himself, but out of himself with others, thus of which he can speak and reason, and according to which also he can make a pretence of affection and gestures.

4. The capacity which man hath of thinking from the understanding and not at the same time from the will, was provided for this end, viz. that he might be capable of being reformed, for man is reformed by truths, and truths, as was said, are of the understanding: for man is born into every evil as to the will, and hence of himself he doth not will good to any one but to himself alone, and he who willeth good to himself alone, is delighted with the evils which are done to others, especially for the sake of himself; for he is willing to amass to himself the goods of all others, whether they be honors or riches, and in proportion as he can do this, he is sensible in himself of gladness. In order that this will-principle may be amended and reformed, man is gifted with a capacity of understanding truths, and of subduing by them the affections of evil, which spring from the will: hence it is, that man is capable of thinking truths from the understanding, and likewise of speaking them, and of doing them, nevertheless he cannot think them from the will, until he be of such a quality as to will them and do them from himself, that is, from the heart; when man is of such a quality, then the things which he thinks from the understanding make a part of his faith, and the things which he thinks from the will belong to his love; wherefore in such case faith and love, like understanding and will, conjoin themselves with him.

5. \*In proportion therefore as truths, which are of the understanding, are conjoined to goods, which are of the will, thus in proportion as man willeth truths and thence doeth them, in the same proportion he hath heaven in himself, since, as was said above, the conjunction of good and truth is heaven; but in proportion as falses, which are of the understanding, are conjoined to evils, which are of the will, in the same proportion man hath hell in himself, because the conjunction of what is false and of what is evil is hell; but in proportion as truths, which are of the understanding, are not conjoined to goods, which are of the will, in the same proportion man is in a middle state. Almost every man at this day is in such a state, that he is acquainted with truths, and from

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\* This and the three preceding numbers hold forth to us a doctrine of great importance, and worthy of our most attentive consideration: and the knowledge of which is highly conducive to the clearer understanding of the author in many parts of his writings. He herein treats of the two great constituent principles of man, the Understanding and Will, and shows how the depraved affections of the latter are to be subdued and reformed here by the light and power of truth received from the former; in which case the Understanding and Will are in union, and truth springs not so much from the exercise of reasoning, as from the principle of good in the Will; the tree being made good, the fruit is consequently the same: but without this union, the Understanding and Will may be contrary to each other, and the former thinks the things that are excellent, whilst the latter follows those that are contrary thereto, as is the case with the speculative believer, whose life is not such as becometh the gospel of Christ, but contrary to his faith. Now in the World of Spirits, where all are finally prepared for heaven or hell, the Understanding and Will are united both in the good and the bad spirits, when the latter, having their Understanding darkened through the evil in their Will, know only what is false, or contrary to truth, whilst the former have their Understanding enlightened with the knowledge of the truth from their love of good in the Will, and so both good and bad spirits think and speak and act in all things consistently with the governing principle within them respectively. Let it be noted here, that this intermediate state has nothing in it of the probationary kind, for that is all over with the life of this world, but is a state of separation, or reducing every one to his proper prevailing principle, and, as such, finally preparatory for heaven or hell.—TRANS.



science, and likewise from intellect, thinks them, and either doeth **much** of them, or little of them, or nothing of them, or acts against them from **the love** of evil and the faith of what is false thence derived; therefore to the **intent** that he may be a subject either of heaven or hell, he is first after death brought into the World of Spirits, and in that world is effected the conjunction of **good** and truth with those who are to be elevated into heaven, and the conjunction of evil and the false with those who are to be cast into hell. For it is not **allowed** any one, either in heaven or in hell, to have a divided mind, viz. to understand one thing and to will another, but what he wills, this he must understand, and what he understands, this he must will; wherefore in heaven he who **wills** good must understand truth, and in hell he who wills evil must understand what is false; therefore with the good falses are there removed, and truths are given suitable and conformable to their good, and with the evil truths are **there** removed, and falses are given suitable and conformable to their evil. From these considerations it is evident what the World of Spirits is.

6. In the World of Spirits there is a large number, because in that world is the first assembly of all, and all are there explored and prepared: the term of their duration in that world is not fixed; some only enter it, and are presently taken away into heaven, or cast down into hell; some remain there only for some weeks; some for several years, but not beyond thirty; the varieties of duration exist from the correspondence and non-correspondence of the interiors and exteriors appertaining to the man. But in what manner man in that world is brought from one state into another, and is prepared, will be shown in what follows.

7. Men after decease, as soon as they come into the World of Spirits, are carefully distinguished by the Lord; the evil are immediately bound to the infernal society in which they were in the world as to their ruling love, and the good are immediately bound to the heavenly society in which they were in the world as to love, charity, and faith. But although they are thus distinguished, still they who have been friends and acquainted with each other in the life of the body, meet together in that world, and converse one amongst another, when they desire it, especially wives and husbands, and likewise brothers and sisters. I have seen a father discoursing with six sons whom he recognized, and several others with their relations and friends; but inasmuch as they were of diverse minds in consequence of their life in the world, after a short time they were disjoined. But they who come into heaven from the World of Spirits, and they who come into hell, afterwards no longer see each other, nor know each other, unless they are of similar minds from similar loves: the reason why they see each other in the World of Spirits, and not in heaven and hell, is, because they who are in the World of Spirits are brought into similar states with those which they had in the life of the body, being led from one into another; but afterwards all are reduced to a constant state similar to the state of their ruling love, in which one knows another only from similitude of love; for, as was shown above, n. 41 to 50, similitude conjoins, and dissimilitude disjoins.—*Heaven and Hell*, 421–427.

## CONCERNING THE FIRST STATE OF MAN AFTER DEATH.

1. There are three states through which a man passes after death, previous to his coming either into heaven or into hell; the first state is that of his exteriors; the second state is that of his interiors, and the third state is that of his preparation; all which states man passes through in the World of Spirits. Yet there are some who do not pass through these states, but immediately after death are either taken up into heaven, or cast into hell. They who are immediately taken up into heaven, are they who have been regenerated, and thus prepared for heaven, in the world; they who are so regenerated and prepared that they have need only to reject natural filth with the body, are immediately conveyed by the angels into heaven; I have seen them taken up after the hour of death. But they who have been interiorly wicked, and exteriorly as to appearance good, thus who have filled their wickedness with deceit, and have used goodness as a means of deceiving, are immediately cast into hell; I have seen some of this character cast into hell instantly after death, one of the most deceitful, with his head downwards and feet upwards, and others in other ways. There are likewise some who immediately after death are rejected into caverns, and are thus separated from those who are in the World of Spirits, and are thence taken out and let in thither by turns; these are they who, under civil pretences, have dealt wickedly with their neighbor. But both the latter and the former are few in comparison with those who are kept in the World of Spirits, and are there prepared according to divine order for heaven or for hell.

2. As to what concerns the first state, which is the state of the exteriors, man comes into it immediately after death: for every man as to his spirit hath both exteriors and interiors; the exteriors of the spirit are those by which it accommodates the body of man in the world, especially his face, speech, and gestures, to consociation with others; but the interiors of the spirit are those which are of its own proper will and its derivative thought, which are rarely manifested in the face, the speech, and gesture: for man is accustomed from infancy to assume a semblance of friendship, of benevolence, and of sincerity, and to conceal the thoughts of his own proper will; hence, from habit, he contracts moral and civil life in externals, whatsoever his quality may be in internals; and the effect of this habit is, that man scarcely knows his interiors, and likewise that he doth not attend to them.

3. The first state of man after death is similar to his state in the world, because then in like manner he is in externals; he hath also a similar face, similar speech, and a similar mind [*animus*], thus he is in similar moral and civil life; hence it is that he then knows no other than that he is still in the world, unless he adverts to those things which present themselves, and to what was told him by the angels when he was raised up, that he is now a spirit. Thus one life is continued into another, and death is only the passage.

4. Inasmuch as the spirit of man recently departed from the world is of such a nature, therefore he is now known by his friends, and by those with whom he was acquainted in the world, for spirits perceive this, not only from the face

and speech, but also from the sphere of his life when they approach; for every one in the other life, when he thinks of another, presents also to himself the face of that other in his thought, and at the same time several things relative to his life, and when he doeth this the other becomes present, as if he was sent for and called: this circumstance in the spiritual world results from the fact, that thoughts are there communicated, and that there are no spaces there such as exist in the natural world: hence it is that all, when they first come into the other life, are recognized by their friends, their relations, and by those with whom they are at all acquainted, and likewise that they discourse with each other, and afterwards consociate according to their friendship in the world: I have frequently heard that they who have come from the world, have rejoiced at seeing their friends again, and that their friends in their turn have rejoiced at their arrival amongst them. This is a common case, that a married person meets his or her former spouse, and that they mutually congratulate each other; they remain also for a time together, but longer or shorter according to the delight of cohabitation in the world; nevertheless if love truly conjugal, which love is the conjunction of minds from a principle of heavenly love, hath not joined them together, after remaining with each other for some time they are separated. But if the minds of the parties were in disagreement, so as interiorly to hold each other in aversion, they burst forth into open enmity, notwithstanding which they are not separated until they enter the second state, which will be treated of in what presently follows.

5. Inasmuch as the life of spirits recently deceased is not unlike their life in the natural world, and since they know nothing of the state of their life after death, nor about heaven and hell, except what they have learned from the literal sense of the Word and preaching thence derived, therefore when they have wondered that they are in a body, and in the enjoyment of every sense which they had in the world, and that they see similar objects, they come into a desire of knowing what is the nature of heaven and what is the nature of hell, and where they are to be found; wherefore they are instructed by friends concerning the state of eternal life, and are likewise led about to various places, and introduced into various companies, and some into cities, and likewise into gardens and paradises, generally to objects of magnificence, since such delight the externals in which they are: they are then by turns let into their own thoughts, which they had entertained in the life of the body, concerning the state of their souls after death, and concerning heaven and hell, and this even to indignation at their having been entirely ignorant of such things, and likewise at the ignorance of the church. Almost all are desirous of knowing whether they shall come into heaven; several believe that they shall come into heaven, because in the world they have led a moral and civil life, not considering that both the wicked and good lead a similar life in externals, doing good to others in a similar manner, and in a similar manner frequenting places of public worship, hearing sermons, and repeating prayers, not being at all aware that external acts and the externals of worship are of no avail, but the internal principles from which externals proceed: out of some thousands scarcely one knows what internal principles are, and that heaven and the church appertaining to man consist in those principles; and still less that external acts have a quality according to that of the intentions and thoughts, and of the love and

faith by which they are influenced, and from which they are derived ; and when they are instructed, they do not comprehend how thinking and willing are of any avail, resting all on speaking and acting : such is the quality of the generality of persons who at this day come from the christian world into the other life.

6. Nevertheless they are explored by good spirits as to their quality, and this by various methods, since in this first state the wicked speak truths, and do good actions, alike as the good, for the reason spoken of above, because they have alike lived morally in the external form, since they have lived in governments, and under laws, and since they have thereby acquired the reputation of being just and sincere, and have secured favor, and thus been exalted to honors and obtained wealth : but evil spirits are distinguished from the good principally by this, that the evil listen eagerly to what is said about external things, and pay little attention to internal things, which are the truths and goods of the church and of heaven ; these latter things indeed they hear, but not with attention and joy : they are also distinguished by this, that they frequently turn themselves to certain quarters, and, when left to themselves, that they go in the paths which are in that direction ; from the quarters to which they turn, and the paths in which they go, it is ascertained what the quality of the love is which leads them.

7. All the spirits who arrive from the world, are indeed tied to some society in heaven, or to some society in hell, but only as to their interiors ; but those interiors are not manifested to any one so long as they are in exteriors, for external things hide and cover things internal, especially with those who are in interior evil ; nevertheless afterwards they appear manifest, when they come into the second state ; because then their interiors are opened, and the exteriors laid asleep.

8. This first state of man after death continues with some for days, with some for months, and with some for a year, and seldom with any one beyond a year : in each case with a difference according to the agreement and disagreement of the interiors with the exteriors ; for with every one the exteriors and interiors ought to act in unity, and to correspond, it not being allowed to any one in the spiritual world to think and will one thing and to speak and act another, since every one in that world must be the effigy of his own affection or of his own love, and therefore such as he is in the interiors, such he must be in the exteriors ; for which reason the exteriors of a spirit are first uncovered and reduced to order, that they may serve as a corresponding plane for the interiors.

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#### CONCERNING THE SECOND STATE OF MAN AFTER DEATH.

[From the scope of the disclosures we are now considering, it appears that those who are not fully regenerated in the present life, but who are still subjects of regeneration, pass, after death, and in the World of Spirits, through three successive states preparatory to the consummation of their destiny. The first is that of the exteriors in which the man was when living on the earth. The other life being a continuation of the present, and death merely the transit from the one to the other, the first moments of the new existence are to the consciousness of the subject similar to the last of the first ; for in everything

which is conformed to the divine order there are gradations, as nature proceeds not by abrupt and violent changes. Nevertheless, the interior life gradually experiences a change in its state. The ruling love by little and little puts off all that is contrary to itself, and the exterior condition, by virtue of the correspondences of the interior state, becomes more beautiful or hideous, according to the quality of that love. From the first state, which is dominantly that of the exteriors, the spirit passes, with no long delay, to that of the second which is more interior. This state is the true essential life of the spirit, and remains forever unchanged. The man falls naturally into it as he does in the world when, withdrawing the thought that is nearest the speech towards his interior thought, he thinks freely and without constraint. It is in this state alone that man is truly himself, for to think freely from his proper affection is the life of man and the man himself. His thoughts and his will in this state form a one in such a manner that *his thought wills and his will thinks*. He then *acts* good or evil, and directs himself necessarily towards heaven or hell. In the one case he precipitates himself into hell without any impediment, since having no longer a divided mind, the spirit is fully in the thought and the affection of its evil. Such spirits have no third state to pass through, being now turned altogether to their own love, and thus towards that society in hell which is in the same love. But those who rise to heaven pass through a third state, which is that of Instruction. The obtainment of heaven is preceded by a special preparation. Goodness and truth suppose a particular instruction for him who comes to know them. One may have a *notion* of them in a speculative way, but to possess an *experimental* knowledge he must be penetrated by the divine principles themselves. The process by which this is effected through the instrumentality of instructing angels is detailed in what follows respecting the third state after death. No one can enter heaven if he is not in truth at the same time that he is in good. Spiritual thought could not exist without the true, and what would a heaven be where one ceased to think? That which he did he would not really will, because to will supposes one to know the object of his desire. The necessity for the *instruction* here said to be communicated in the third state arises from the fact that that influence which is usually referred directly to the Spirit of God, is, according to Swedenborg, imparted through the intermediate agency of created spirits whose nature it is to *flow in* to other spirits and thus to form them to the reception of good and truth.

The process of *vastation*, of which he speaks here and often elsewhere, is so well set forth in the translator's note, that it will not be necessary to dwell upon it. With the good it is a discipline appointed for the extirpation of the errors in which they may have become confirmed, notwithstanding the fact of a life predominantly pure. With the wicked, on the other hand, it is ordained for the eradication of any measure of good which may have chanced to adhere to the essential evil of their lives.]

1. The second state of man after death is called the state of the interiors, because he is then let into the interiors which are of his mind, or of the will and thought, and the exteriors, in which he had been in his first state, are laid asleep. Every one who adverts to the life of man, and to his speech and actions, may know that with every one there are things exterior and things interior, or exterior and interior thoughts and intentions; this may be known from the following considerations. He who is engaged in civil life thinks of others according to what he hath heard and apperceived concerning them either from report or from conversation, nevertheless he doth not speak with them according to his thought, and although they are evil, still he behaves civilly towards them: that this is the case, is especially evident from pretenders and flatterers, who speak and act altogether otherwise than they think and will; and from hypocrites, who speak about God, about heaven, about the salvation

of souls, about the truths of the church, about their country's good, and about their neighbor, as from a principle of faith and love, when yet in heart they entertain other sentiments and love themselves alone. From these considerations it may be manifest, that there are two principles of thought, one exterior and the other interior, and that such persons speak from exterior thought, and from interior thought entertain a different sentiment, and that those two thoughts are separated, caution being taken lest the interiors should flow in into the exteriors, and in any manner appear. Man from creation is of such a quality, that interior thought should act in unity with exterior by correspondence; and it likewise does so act in unity with those who are principled in good, for such think and speak only what is good; but with those who are principled in evil, interior thought doth not act in unity with exterior, for all such think what is evil and speak what is good; with these therefore order is inverted, for good with them is without, and evil within; hence it is that evil hath dominion over good, and subjects this to itself as a servant, that it may serve itself as a medium to obtain its ends, which are of its love; and whereas such an end is in the good which they speak and which they do, it is evident that the good appertaining to them is not good, but infected with evil, howsoever it may appear as good in the external form with those who are not acquainted with their interiors: it is otherwise with those who are principled in good, for with them order is not inverted, but good from interior thought flows in into the exterior, and thus into the speech and into the actions; this is the order into which man was created, for thus his interiors are in heaven, and in the light of heaven, and since the light of heaven is the divine truth proceeding from the Lord, consequently is the Lord in heaven, therefore they are led by the Lord. These observations are made to the intent that it may be known, that every man hath interior thought and exterior thought, and that they are distinct from each other. When thought is mentioned, will is also meant, for thought is from the will, since no one can think without will. From these considerations it is evident what is the state of man's exteriors and the state of his interiors.

2. When mention is made of the will and the thought, in such case by the will is also meant the affection and the love, likewise all the delight and pleasure which are of the affection and the love, because these things have reference to the will as to their subject, for what a man wills, this he loves, and feels as delightful and pleasurable, and, on the other hand, what a man loves, and feels as delightful and pleasurable, this he wills: and by the thought, in this case, is meant also all that by which man confirms his affection or love, for the thought is nothing else but the form of the will, or that whereby what a man wills may appear in the light; this form is produced by various rational analyses, which derive their origin from the spiritual world, and belong properly to the spirit of man.

3. It is to be noted, that man is altogether of such a quality as he is as to his interiors, and not such as he is as to the exteriors separate from the interiors; the reason is, because the interiors are of his spirit, and the life of man is the life of his spirit, for hence the body lives, wherefore also such as man's quality is as to his interiors, such he remains to eternity; but the exteriors, inasmuch as they belong also to the body, are separated after death, and those of

them which adhere to the spirit, are laid asleep, and only serve as a plane for the interiors, as was shown above, in treating of the memory of man remaining after death. Hence it is evident what things are proper to man, and what things are not proper to him, viz. that with the wicked all those things which are of the exterior thought from which they speak, and of the exterior will from which they act, are not proper to them, but those things which are of their interior thought and will.

4. When the first state is passed through, which is the state of the exteriors, treated of in the foregoing article, the man-spirit is let into the state of his interiors, or into the state of his interior will and consequent thought, in which he had been in the world, when, as being left to himself, he thought freely and without restraint; into this state he slides without being aware of it, in like manner as in the world, when he withdraws the thought which is nearest to the speech, or from which the speech is derived, towards interior thought, and abides in it: wherefore when the man-spirit is in this state, he is in himself, and in his own very life, for to think freely from his own proper affection is the very life of man, and is the man himself.

5. The spirit in this state thinks from his own very will, thus from his own very affection, or from his own very love, and in this case the thought makes one with the will, and one in such a manner, that it scarcely appears that the spirit thinks, but that he wills: the case is nearly similar when he speaks, yet with this difference, that he speaks with some degree of fear, lest the thoughts of the will should go forth naked, since by civil life in the world his will had contracted this habit.

6. All men whatsoever are let into this state after death, because it is proper to their spirit; the former state is of a quality such as the man exercised as to the spirit in company, which state is not proper to him: that this latter state, or the state of the exteriors, in which man is immediately after death, as was shown in the preceding article, is not proper to him, may be manifest from several considerations, as from this, that spirits not only think, but also speak, from their own affection, for their speech is from that affection, as may be manifest from what was said and shown in the article concerning the speech of angels, n. 234 to 245; the man also thought in like manner in the world, when he thought within himself, for in such case he did not think from the speech of his body, but only saw the things thought of, and at the same time many more within a moment of time, than he could afterwards utter in half an hour: that the state of the exteriors is not proper to man or to his spirit, is also evident from this consideration, that when he is in company in the world, he then speaks according to the laws of moral and civil life, and that in such case interior thought rules the exterior, as one person rules another, to prevent its passing beyond the limits of decorum and good manners. The same is evident also from this consideration, that, when man thinks within himself, he also thinks in what manner he ought to speak and act, that he may please and secure friendship, benevolence, and favor, and this by extraneous means, thus otherwise than he would do if he acted from his own proper will. From these considerations it is evident, that the state of the interiors into which the spirit is let, is his proper state, thus also the state proper to the man when he lived in the world.



7. When the spirit is in the state of his interiors, it then manifestly appears of what quality the man was in himself during his life in the world, for he then acts from his own proprium [for what is properly his own, whether bad or good]; he who was interiorly principled in good in the world, then acts rationally and wisely, yea, more wisely than in the world, because he is released from connexion with the body, and consequently with terrestrial things, which caused obscurity and as it were interposed a cloud; but he who was principled in evil in the world, then acts foolishly and insanely, yea, more insanely than in the world, because he is in freedom, and under no restraint; for when he lived in the world, he was sane in externals, since he thereby assumed the appearance of a rational man; wherefore when external things are taken away from him, his insanities are revealed. A wicked person, who in externals assumes the semblance of a good man, may be compared to a vessel exteriorly shining and polished, and with its cover on it, within which is concealed filth of every kind; and is according to the Lord's declaration, "*Ye are like to whitened sepulchres, which outwardly appear beautiful, but within are full of the bones of the dead, and of all uncleanness,*" Matt. xxiii. 27.

8. The separation of evil spirits from good spirits is effected in the second state, for in the first state they are together, since whilst a spirit is in his exteriors he is as he was in the world, thus as an evil person with a good one there, and as a good person with an evil one; but it is otherwise when he is brought into his interiors, and left to his own nature or will. The separation of the good from the evil is effected by various means, generally by their being led about to those societies with which they had had communication by good thoughts and affections in their first state, and so to those which they had induced to believe, by external appearances, that they were not evil: they are most usually led about through a wide circle, and every where is shown to good spirits what their quality is in themselves; at the sight of them on such occasions the good spirits turn themselves away, and as they turn themselves away, so likewise the evil spirits who are carried about, are averted from them, as to their faces, to the quarter where their infernal society is, into which they are about to come. Not to mention other methods of separation, which are several.—*Heaven and Hell*, n. 491–511.

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### CONCERNING THE THIRD STATE OF MAN AFTER DEATH.

1. The third state of man after death, or of his spirit, is a state of instruction; this state appertains to those who come into heaven, and become angels; but not to those who come into hell, since these latter cannot be instructed; wherefore their second state is likewise their third, which closes in this circumstance, that they are altogether turned to their own love, thus to the infernal society which is in similar love: when this is the case, they then think and will from that love; and whereas that love is infernal, they will nothing but what is evil and think nothing but what is false, these things being their delights, inasmuch as they are the objects of their love; and hence they reject all that is good and true, which they had before adopted, because it served as a medium for their love.

2. But the good are brought from the second state into the third, which is a state of their preparation for heaven by instruction: for no one can be prepared for heaven except by the knowledges of what is good and true, thus except by instruction, since no one can know what spiritual good and truth is, and what the evil and the false is which is opposed to them, unless he be instructed: what civil and moral good and truth are, which are called just and sincere, may be known in the world, because in the world there are civil laws, which teach what is just, and there are the intercourses of society, in which man learns to live according to moral laws, all which have reference to what is sincere and right: but spiritual good and truth are not learned from the world, but from heaven; they may indeed be known from the Word, and from the doctrine of the church which is derived from the Word, but still they cannot flow-in into the life, unless man, as to the interiors which are of his mind, be in heaven; and man is then in heaven, when he acknowledges a Divine [Being or Principle], and at the same time acts justly and sincerely, since he ought so to act because it is required in the Word; thus he liveth justly and sincerely for the sake of the Divine [Being or Principle], and not for the sake of himself and the world, as ends.

3. But no one can so act unless he be first instructed, as that there is a God, that there is a heaven and a hell, that there is a life after death, that God ought to be loved above all things, and that man ought to love his neighbor as himself, and that the things contained in the Word ought to be believed, because the Word is divine; without the knowledge and acknowledgment of these things man cannot think spiritually, and without thought concerning those things he doth not will them, for the things which a man doth not know, he cannot think, and the things which he doth not think he cannot will: when therefore man willeth those things, in such case heaven flows-in, that is, the Lord through heaven, into the life of man, for He flows-in into the will, and by the will into the thought, and by both into the life, inasmuch as all the life of man is from that source.

4. From these considerations it is evident that spiritual good and truth are not learned from the world, but from heaven, and that no one can be prepared for heaven but by means of instruction. In proportion also as the Lord flows-in into the life of any one, in the same proportion he instructs him, for in the same proportion He enkindles the will with the love of knowing truths, and enlightens the thought to know them, and in the degree in which these effects have place, in the same degree the interiors of man are opened, and heaven is implanted in them; and further, in the same degree what is divine and celestial flows-in into what is sincere of moral life, and into what is just of civil life appertaining to man, and makes them spiritual, inasmuch as man then doeth them from the Divine [Being or Principle], because for the sake of what is divine: for the sincere and just things appertaining to moral and civil life, which man doeth from the above origin, are the very effects of spiritual life; and the effect derives all that it hath from its efficient cause, for such as the latter is, such is the former.

5. Instructions are effected by the angels of several societies, especially by those which are in the northern and southern quarter, for those angelic societies are principled in intelligence and wisdom from the knowledge of what is

good and true : the places of instruction are to the north, and are various, arranged and distinguished according to the genera and species of heavenly goods, that all and singular may be there instructed according to their particular tempers and faculties of reception : those places extend in all directions there to a considerable distance. The good spirits who are to be instructed are conveyed thither by the Lord, when they have passed through their second state in the World of Spirits ; but still not all, for they who had been instructed in the world, were there also prepared by the Lord for heaven, and are conveyed into heaven by another way ; some immediately after death ; some after a short stay with good spirits, where the grosser principles of their thoughts and affections, which they contracted from honors and riches in the world, are removed, and thus they are purified : some are first vastated : \* these are they who have confirmed themselves in falses, and still have led good lives ; for falses confirmed inhere with much force, and until they are dispersed, truths cannot be seen, thus cannot be received.

6. But all are not instructed in a similar manner, nor by similar societies of heaven : they who from infancy have been educated in heaven, are instructed by angels of the interior heavens, inasmuch as they have not imbibed falses from false principles of religion, nor have defiled their spiritual life by the gross principles resulting from honors and riches in the world. They who have died adult, are mostly instructed by angels of the ultimate heaven, because these angels are more suited to them than the angels of the interior heavens, for the latter are principled in interior wisdom, which is not as yet received.

7. There were spirits who, from what they had conceived in the world, had persuaded themselves that they should come into heaven, and be received above others, because they were learned, and knew many things from the Word, and from the doctrines of their churches, believing thus that they were wise, and that they were meant by those of whom it is said, *that they should*

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\* The words *vastation* and *vastated*, being the Latin terms used by the author put into an English form, sound, it must be owned, rather harshly, but the use of them is rendered necessary by the want of any words purely English that convey the exact idea : the expressions "purgation" and "purification," or the physical terms "deputation" and "defæcation," come the nearest to what is meant by *vastation*, viz. a kind of refining or separating discipline, by which a spirit whose radix or principle is good, is cleansed from those stains and pollutions which it had contracted in its passage through this world, and which as yet hinder its fitness for heaven : the term literally signifies "*a laying waste*." Some who have a bigoted aversion to every doctrine indiscriminately that is held by the Romish church and not adopted by the Protestants, will doubtless be offended at one so nearly bordering upon purgatory as this before us ; but that we cannot help : it is for men of more enlarged minds to seek out and embrace truth wherever they find it ; nor is a pearl the less valuable, because it has lain among rubbish. In a word, it is the doctrine of a Romish purgatory, as stuffed with absurd figments, and the gainful superstitions introduced into it by the priests, that is to be rejected, and not that of a state of purification after death, which, as it is consonant both to the goodness of God, and to our most rational ideas of a future happy state, so is it no less comforting to the mind of the serious Christian : for few, I think, are so well satisfied with their condition and state of acceptance at the time of their departure hence, as to think themselves entirely meet for the kingdom of heaven ; it cannot then fail to minister great consolation to their spirit, to believe that the Lord hath appointed a state hereafter, wherein everything that hinders shall be removed out of their way to the heavenly inheritance. But the word *vastation* relates also to evil spirits, and, in such application of it, signifies the divesting them of that seeming good which they might derive from mere outward nature or practice, and used as a cover to the predominant evil principle within, which therefore is to be done away by this vastation or separating discipline, that they may be wholly in their own proper principle, and so fitted for the kingdom to which they belong. Thus both the good and the evil spirits become entirely their real selves, without any heterogeneous mixture.—TRANS.

*shine as the splendor of the expanse, and as the stars*, Dan. chap. xii. 3: but examination was made whether their knowledges resided in the memory, or whether in the life: they who were in the genuine affection of truth, thus for the sake of uses, separate from corporeal and worldly things, which [uses] in themselves are spiritual uses, after they had been instructed, were also received into heaven, and it was then given them to know what it is that shines in heaven, viz. that it is divine truth, which is there the light of heaven, in use, which is a plane receptive of the rays of that light, and which turns them into various kinds of splendor.

8. But they with whom knowledges only resided in the memory, and who had thence procured the faculty of reasoning about truths, and of confirming those things which they received as principles, which, although they were false, after confirmation they saw as truths: these, inasmuch as they were in no light of heaven, and were yet principled in the belief, grounded in the conceit which frequently adheres to such intelligence, that they were more learned than others, and should thus come into heaven, and be served by the angels, were therefore, for the purpose of rescuing them from their infatuated faith, taken up to the first or ultimate heaven, that they might be brought into some angelic society; but when they were at the first entrance, their eyes began to be darkened by the influx of the light of heaven, afterwards their understandings began to be disturbed, and at length they panted like persons at the point of death; and when they felt the heat of heaven, which is heavenly love, they began to be inwardly tormented; wherefore they were cast down thence, and were afterwards instructed that knowledges do not make an angel, but the life itself which is gained by knowledges, since knowledges, viewed in themselves, are out of heaven, but life procured by knowledges is within heaven.—*Heaven and Hell*, n. 512–518.

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THAT ALL WHO ARE IN THE HELLS ARE IN EVILS AND THE FALSES  
THENCE DERIVED, ORIGINATING IN THE LOVES OF SELF AND  
OF THE WORLD.

[The part which follows does not perhaps strictly pertain to the account of the World of Spirits, the main subject of the preceding pages. But it will be seen to be intimately related to it, as giving the realized result of that process of development which is entered upon immediately after death. Proceeding upon the grand postulate that Heaven and Hell find their elements in the *character* of the individual and grow out of it by necessary sequence, Swedenborg here deals with the *principles* of our mental and moral nature involved in these momentous issues. In affirming the operation of these principles to be such as he here describes, he appeals directly to the dictates of our common intelligence. Will they not—must they not—without a miracle to prevent it, work precisely those results which are here set forth? In other words, are we not conscious of an intuitive perception of the truth of his statements so far as the legitimate operation of these principles is concerned? It is true, indeed, that in regard to the *forms of manifestation*, Swedenborg carries us beyond the limits of mere rational deduction, and his claim in this respect is the grand stone of stumbling in regard to his disclosures. But the possibility of such

an illumination cannot be denied, and its probability surely cannot be impugned on the simple ground of the intrinsic reasonableness of the things asserted. The inherent probability of a fact said to be revealed cannot justly be urged against the probability of the revelation, especially when a variety of other reasons may be cited in support of the position. To a candid mind the following remarks of Mr. Clissold (*Letter to Archbishop of Dublin*, p. 167.) must, we think, address themselves with great force. "I know it has been objected that he (Swedenborg) has contemplated as real essences, what are only ideal abstractions; that he has given, as every madman does, a local habitation and a name to mere idealities; that his thoughts and feelings had become so vivid, as to be endowed with an imaginary being; and that, in this state, he mistook them for real existences. Now it is fully granted, that wherever such a state exists, it is the mark of a distempered mind. But, I would ask, Is it not equally the mark of a distempered mind, to mistake for mere imaginary existences things which are real? Are the eternal distinctions between good and evil, real or ideal? Are good and evil, in themselves, mere idealities? Are heaven and hell empty abstractions? Are they nowhere substantiated? Are we wise only when we have *ideas* of heaven, and foolish when we realize that heaven is our own hearts? Does not the essence of a Christian's life consist in his realizing, in his own being, that of which he at first forms only an idea? Is it not his folly to treat as ideal that which is real, and to mistake the shadow for the substance? If the principles of good and evil, as laid down by Swedenborg, be true, his narratives of heaven and hell must be true; there is no alternative. We have the same evidences for their truth, as we have for the existence of any heaven and hell at all. If the laws of gravitation laid down by Newton be true, the constitution of our system must be a realization of those laws. We cannot consider those laws to be true, and a belief of their realization in nature to be the mark of a distempered mind."

It is comparatively of little moment whether the reader is convinced or not that Swedenborg actually beheld, in the Spiritual World, the various *visa* which he has described, provided he admits that the fundamental principles on which he affirms that they rest are intrinsically *true*. We are confident, indeed, that he will eventually see the necessity of conceding the reality of the visions as well as the truth of the principles, but in the meantime the great *practical* ends designed to be secured by the disclosures will be answered in regard to him if he is impressed with the absolute verity of the announcements respecting their essential grounds. At the same time, it is probable that he will be somewhat staggered by the external scenery brought to view in the revelations both of Heaven and Hell. But let it be recollected that all this is expressly declared to be the result of the laws of objective existence in that world where everything that appears is *significant* in its nature, and is in fixed correlation to internal states. These laws are fully developed in various parts of Swedenborg's writings, and account satisfactorily for everything that at first strikes the reader as strange, *outré*, and incredible. The system is entitled to the advantage of an *allowance* on this score, in the mind of the reader, till he learns the method by which it professes to meet the objections urged on this ground against it. The doctrine of *representative appearances* will be gradually unfolded as we proceed, but we may here remark, as one of the items already mentioned suggests it, that Swedenborg's seeing a spirit cast into hell "with his head downwards and his feet upwards" can only be properly understood by bearing in mind that hell, by which is meant the subjects of hell, is a complete *inversion* of the laws of moral order which reign in heaven, and therefore it is fit that the sensible representative of the doom of lost spirits should correspond with this fact. It is thus, in truth, that Swedenborg himself explains it: "In a word, where the love of self prevails, it constitutes man's head, and heavenly love is but the feet on which it stands, if it serve him; but if it do not serve him, he tramples it under foot. This will incidentally explain why they who were cast into hell, appeared to fall headlong with their feet upwards towards heaven." Such would be the appearance to a spirit of heaven, but

to the spirit of hell it would appear as if he were precipitated in the contrary manner with his head upwards, because in his estimate this inversion of order in his own case does not exist. The same principle of interpretation is to be applied to a thousand other particulars of the celestial and infernal scenery. It can only be rightly appreciated by being viewed as the outbirth of the inward states of affection and thought which, by a law of the intellectual universe, find their appropriate expression in such emblematic imagery. Even the very act implied by the phrase "*casting into hell*" is to be resolved into the same principle, for it is in truth merely the gravitation of the soul to its own centre. So also of lost spirits abiding in *caverns*—they are caverns created by their own minds, the product of their internal states, and other spirits behold them because in the spiritual world mental creations become objective.]

1. All who are in the hells are in evils and the falses thence derived, and no one there is in evils and at the same time in truths: the generality of evil persons in the world are acquainted with spiritual truths, which are the truths of the church, having learned them from infancy, and next from preaching and from reading the Word, and afterwards having discoursed from them; some also have induced others to believe that they were christians in heart, because they had the skill to discourse from truths with pretended affection, and likewise to act sincerely as from spiritual faith; but such of them as have thought in themselves contrary to those truths, and have abstained from doing evils according to their thoughts only for the sake of civil laws, and with a view to reputation, honors and gain, are all of them evil in heart, and are in truths and goods only as to the body, and not as to the spirit; wherefore when external things are taken away from them in the other life, and the internal things are revealed which were proper to their spirit, they are altogether in evils and falses, and not in any truths and goods; and it is made evident that truths and goods only resided in their memory, no otherwise than scientifics, and that hence they brought them forth in discourse, and made a pretence of good as if from spiritual love and faith. When persons of such a character are let into their internals, consequently into their evils, they cannot then any longer speak truths, but only falses, inasmuch as they speak from evils, for to speak truths from evils is a thing impossible, since the spirit is then nothing but his own evil, and what is false proceeds from what is evil. Every evil spirit is reduced into this state before he is cast into hell: this is called being vastated as to truths and goods; and vastation is nothing else but being let into the internals, thus into the proprium of the spirit, or into the spirit itself.

2. When man is of this description after death, he is then no longer a man-spirit, such as he is in his first state, but he is truly a spirit; for one who is truly a spirit hath a face and body corresponding to his internals, which are of his mind [*animus*], thus he hath an external form which is the type or effigy of his internals; such is a spirit after passing through the first and second state, spoken of above; wherefore he then, when he is viewed by the eyes, is immediately known as to his quality, not only from the face, but also from the body, and likewise from the speech and gestures: and since he is now in himself, he cannot be in any other place than where his like are: for in the spiritual world there is all manner of communication of affections and consequent thoughts, wherefore a spirit is conveyed to his like, as it were of himself, because from his own affection and its delight, yea, he also turns himself in that

direction, for thus he breathes his own life or draws his breath freely, but not when he turns himself in another direction : it is to be noted that communication with others, in the spiritual world, is effected according to the turning of the face, and that before the face of every one are continually presented those who are in similar love with himself, and thus in every conversion of the body, n. 151. Hence it is that all infernal spirits turn themselves backward from the Lord to the point of thick darkness, and of darkness, which in their world are in the place of the sun and in the place of the moon of this world, but that all the angels of heaven turn themselves to the Lord as the sun of heaven and as the moon of heaven, n. 123, 143, 144, 151. From these considerations it may now be manifest, that all who are in the hells are in evils and the falses thence derived ; and likewise that they are turned to their own loves.

3. All spirits in the hells, when inspected in any light of heaven, appear in the form of their own evil, for every one is an effigy of his own evil, inasmuch as with every one the interiors and exteriors act in unity, and the interiors present themselves visible in the exteriors, which are the face, the body, the speech, and the gestures ; thus their quality is recognized as soon as they are seen : in general they are forms of contempt of others, of menaces against those who do not pay them respect ; they are forms of hatreds of various kinds, also of various kinds of revenge ; outrage and cruelty from their interiors are transparent through those forms ; but when others commend, venerate, and worship them, their faces are contracted, and have an appearance of gladness grounded in delight : it is impossible to describe in a few words all those forms, such as they appear, for one is not like to another ; only between those who are in similar evil, and thence in a similar infernal society, there is a general similitude, by virtue of which, as from a plane of derivation, the faces of each appear there to have a kind of likeness : in general their faces are direful, and void of life like carcases, in some instances they are black, in some fiery like little torches, in some disfigured with pimples, warts and ulcers ; in several instances no face appears, but in its stead something hairy or bony, and in some cases teeth only are extant ; their bodies also are monstrous ; and their speech is as the speech of anger, or of hatred, or of revenge, for every one speaks from his own false principle, and the tone of his voice is from his own evil ; in a word, they are all images of their own hell. It is however to be noted, that such is the appearance of the infernal spirits in the light of heaven, whereas amongst themselves they appear as men, which is of the Lord's mercy lest they should seem as filthy one amongst another as they appear before the angels ; but that appearance is a fallacy, for as soon as any ray of light from heaven is let in, their human forms are turned into monstrous forms, such as they are in themselves, as described above, for in the light of heaven every thing appears as it is in itself : hence likewise it is, that they shun the light of heaven, and cast themselves down into their own lumen, which lumen is like a lumen from lighted coals, and in some cases as from burning sulphur ; but this lumen also is turned into mere thick darkness, when any thing of light from heaven flows in thither ; hence it is that the hells are said to be in thick darkness, and in darkness ; and that thick darkness and darkness signify falses derived from evil, such as prevail in hell.

4. From an inspection of those monstrous forms of spirits in the hells, which,



as was said, are all forms of contempt of others, and of menaces against those who do not pay them honor and respect, also forms of hatred and revenge against those who do not favor them, it appeared evident, that all in general were forms of the love of self and of the love of the world; and that the evils of which they are specific forms, derive their origin from those two loves: I have been likewise told from heaven, and it hath also been testified to me by much experience, that those two loves, viz. the love of self and the love of the world, rule in the hells, and likewise make the hells; but that love to the Lord and love towards the neighbor rule in the heavens, and likewise make the heavens: also that those two loves which are the loves of hell, and those two loves which are the loves of heaven, are diametrically opposite to each other.

5. At first I wondered how it came to pass, that self-love and the love of the world are so diabolical, and that they who are principled in those loves are such monsters to look at, since in the world little attention is paid to self-love, but only to that puffed-up state of mind [*animus*] in external things which is called pride, and which, as being apparent to the sight, is alone believed to be self-love: moreover, self-love, when it doth not so obtrude itself, is believed in the world to be the fire of life, by virtue of which man is excited to seek for employment, and to perform uses, in the performance of which his mind would grow torpid, unless actuated by the views of honor and glory: thus it is a common observation, that no one doeth any worthy, useful, and distinguished action but for the sake of being celebrated and honored by others, or in the minds of others; and whence, it is asked, is this, but from the fire of love in favor of glory and honor, consequently in favor of self? Hence it is, that it is not known in the world, that self-love, viewed in itself, is the love which rules in hell, and makes hell with man. This being the case, it may be expedient first to describe what self-love is, and afterwards to show that all evils and the falses thence derived originate in that love.

6. Self-love consists in a man's willing well to himself alone, and not to others except for the sake of himself, not even to the church, to his country, or to any human society; also in conferring benefits merely for the sake of his own reputation, honor and glory, since unless he sees the acquisition of those things in the uses which he performs to others, he saith in his heart, what business is it of mine? why should I do this? and of what advantage is it to me? and thus he performs no uses: whence it is evident that he who is principled in self-love, doth not love the church, nor his country, nor society, nor any use, but himself alone: his delight is merely the delight of self-love, and whereas the delight which comes forth from the love makes the life of man, therefore his life is a life of self, and a life of self is a life derived from the proprium [or self-hood] of man, and the proprium [or self-hood] of man, viewed in itself, is nothing but evil. He who loves himself, loves also those with whom he is connected, who specifically are his children and his grand-children, and in general all who make one with him, whom he calls his own: to love these is also to love himself, for he regards them as in himself, and himself in them: amongst those whom he calls his own [or near connexions], are likewise all who commend, honor, and pay their court to him.

7. Self-love also is of such a quality, that so far as the reins are given it, that is, so far as external bonds are removed, which are fears on account of the law

and its penalties, and on account of the loss of reputation, of honor, of gain, of employment, and of life, it is so headstrong, that at length it not only desires to rule over the whole terrestrial globe, but also over the whole heaven, and over the Divine [Being] Himself, not knowing any limit or boundary: this propensity lurks in every one who is principled in self-love, although it is not evident before the world, where the above-mentioned bonds restrain it. That this is the case, must be obvious to every one from observing potentates and kings, who are not subject to such restraints and bonds, and who rush on with impetuosity to the subjugation of provinces and kingdoms, so far as they succeed in their purposes, and aspire after unlimited power and glory: this is still more manifest from modern Babylon, which hath extended its dominion into heaven, and hath transferred all the divine power of the Lord to itself, and is continually lusting after more. That persons of such a character are altogether opposed to the Divine [Being] and to heaven, and are in favor of hell, when they come after death into the other life, may be seen in the little treatise concerning the *Last Judgment and the Destruction of Babylon*.

8. Let any one conceive to himself a society consisting of persons of the above description, all of whom love themselves alone, and love others no further than as they make one with themselves, and he will see that their love is only like that of robbers one amongst another, who, so far as they act conjointly, embrace and call each other friends, but so far as they do not act conjointly and so far as they reject their rules of government, rise up against and murder each other: if their interiors, or minds, be explored, it will appear, that they are full of hostile hatred one against another, and that in their hearts they laugh at all justice and sincerity, and likewise at the Divine [Being], whom they reject as of no account: this may be still further manifest from the societies of such in the hells, treated of below.

9. The interiors, which are of the thoughts and affections, of those who love themselves above all things, are turned to themselves and to the world, thus they are turned away from the Lord and from heaven; hence it is that they are obsessed with evils of every kind, and that nothing divine can flow-in, because the instant it flows-in it is immersed in thoughts concerning self, and is defiled, and is likewise infused into the evils originating in the proprium: hence it is that all such in the other life, look backward from the Lord to the point of thick darkness which, in that life, is in the place of the sun of the world, and which is diametrically opposite to the sun of heaven, which is the Lord, n. 123: thick darkness also signifies evils, and the sun of the world the love of self.

10. The evils proper to those who are principled in the love of self, are in general contempt of others, envy, enmity against all who do not favor them, hostility thence derived, various kinds of hatred, of revenge, of cunning, of deceit, together with unmercifulness and cruelty; and, in regard to religious considerations, they not only cherish a contempt of the Divine [Being or Principle], and of divine things, which are the truths and goods of the church, but also feel anger against them, which is likewise turned into hatred when man becomes a spirit, when he not only cannot endure to hear those things mentioned, but also burns with hatred against all who acknowledge and worship the Divine [Being or Principle]. I once discoursed with a certain spirit, who in the world had been a man in authority, and had loved himself in a superior

degree; and when he only heard mention made of a Divine [Being or Principle], and especially when he heard the Lord mentioned, he was impelled by such hatred resulting from anger, that he burned with a desire to murder him; the same person also, when his love was left unrestrained, was desirous to be the devil himself, that from self-love he might continually infest heaven: this also is the desire of several who are of the Roman Catholic religion, when they apperceive, in the other life, that the Lord hath all power, and themselves none.—*Heaven and Hell*, 551–562.

### CONCERNING THE PROFOUND WICKEDNESS AND MALIGNANT ARTS OF INFERNAL SPIRITS.

1. The superior excellence of spirits in comparison with men, may be seen and comprehended by every one who thinks interiorly, and is at all acquainted with the operation of his own mind: for man, in a moment of time, can weigh, revolve upon, and form conclusions concerning more subjects than he can utter and express in writing in half an hour: hence it is evident what superior excellence man hath when he is in his spirit, consequently when he becomes a spirit; for it is the spirit which thinks, and it is the body by which the spirit expresses its thoughts in speaking or writing. Hence it is that the man who becomes an angel after death, is in intelligence and wisdom ineffable in respect to what he possessed during his life in the world; for his spirit, when he lived in the world, was bound to the body, and by the body was in the natural world; wherefore what he then thought spiritually flowed into natural ideas, which are respectively common, gross, and obscure, and are not receptive of innumerable things which are of spiritual thought, and likewise involve them in the densities arising from worldly cares: it is otherwise when the spirit is released from the body, and comes into its spiritual state, as is the case when it passes out of the natural into the spiritual world, which is proper to it; that on this occasion its state as to thoughts and affections immensely excels its former state, is evident from what hath been now said: hence it is that the angels think things ineffable and inexpressible, consequently such as cannot enter into the natural thoughts of man; when yet every angel was born a man, and hath lived as a man, when he seemed to himself to be no wiser than any other man like himself.

2. In the same degree in which wisdom and intelligence prevail amongst the angels, wickedness and cunning prevail also amongst infernal spirits, for the case is similar, inasmuch as the spirit of man, when it is released from the body, is in its own good or in its own evil, an angelic spirit in his own good, and an infernal spirit in his own evil: for every spirit is his own good or his own evil, because he is his own love, as hath been frequently said and shown above; wherefore as an angelic spirit thinks, wills, speaks and acts from his own good, so does an infernal spirit from his own evil; and to think, to will, to speak, and to act, from evil itself, is to do so from all things which are in evil: it was otherwise when he lived in the body, at which time the evil of the spirit

of the man was in bonds, which bind every man, arising from the law, from gain, from honor, from reputation, and from the fear of losing them, wherefore the evil of his spirit could not then burst forth, so as to manifest itself as to its interior quality; besides at that time also the evil of the spirit of the man lay wrapped up and veiled in external probity, sincerity, justice, and the affection of truth and good, which a man of such a character made a pretence of and feigned for the sake of the world, under which semblances the evil lay so concealed, and in such obscurity, that he scarcely knew himself that his spirit contained so much wickedness and cunning, thus that in himself he was such a devil as he becomes after death, when his spirit comes into itself, and into its own nature. Such wickedness then manifests itself as to exceed all belief; there are thousands of evils which then burst forth from evil itself, amongst which also are such as cannot be expressed in the words of any language: it has been given me to know their quality by much experience, and likewise to apperceive it, inasmuch as it hath been granted me by the Lord to be in the spiritual world as to the spirit, and at the same time in the natural world as to the body. This I can testify, that their wickedness is so great, that it is impossible to describe even a thousandth part of it: and likewise, that unless the Lord protected man, it would not be possible for him ever to be rescued from hell; for there are attendant on every man both spirits from hell, and angels from heaven, n. 292, 293; and the Lord cannot protect man, unless man acknowledges a Divine [Being or Principle], and unless he lives a life of faith and charity, for in any other case he averts himself from the Lord, and turns himself to infernal spirits, and thus becomes tainted as to his spirit with similar wickedness: nevertheless man is continually withdrawn by the Lord from the evils which, from consociation with those spirits, he applies and as it were attracts to himself, if not by internal bonds, which are those of conscience, and which are not received if he denies a Divine [Being or Principle], still by external bonds, which, as was said above, are fears on account of the law and its penalties, and on account of the loss of gain, and the privation of honor and reputation: such a man may indeed be withdrawn from evils by the delights of his love, and by the fear of the loss and privation of them, but he cannot be brought into spiritual goods, for so far as he is brought into these, so far he meditates cunning and deceit, by assuming appearances and pretences of what is good, sincere, and just, with a view to persuade, and thus to deceive; this cunning adds itself to the evil of his spirit, and forms that evil, and gives it a quality agreeable to the nature of such cunning.

**3.** The worst of all are they who have been principled in evils from the love of self, and who at the same time inwardly in themselves have acted from deceit, inasmuch as deceit enters more thoroughly into the thoughts and intentions, and infects them with poison, and thus destroys all the spiritual life of man. It is their delight to make themselves invisible, and to flutter about others like phantoms, and secretly to infuse evils, which they scatter round them as vipers scatter poison: these are direfully tormented more than the rest. But they who are not deceitful, and who have not been ensnared by malignant craftiness, and yet are in the evils derived from the love of self, are also in the hells, but not in so deep ones.

**4.** It hath been granted me by experience to know what is the quality of

wickedness amongst those who are called *genii*: *genii* do not operate and flow-in into the thoughts, but unto the affections; these they apperceive, and smell them out, as dogs do wild beasts in a forest; good affections, when they apperceive them, they turn instantly into evil affections, leading and bending them in a wonderful manner by the delights of another, and this so clandestinely, and with such malignant art, that the other knows nothing of the matter, guarding cunningly against anything entering into the thought, "inasmuch as thus they are made manifest; they are seated with man beneath the hinder part of the head. These in the world have been men of such a character, as captivated the minds of others cunningly, leading and persuading them by the delights of their affections or lusts. But they are driven by the Lord from every man of whose reformation there is any hope, for they are of such a quality that they are able not only to destroy the conscience, but also to excite in man his hereditary evils, which otherwise lie concealed; wherefore to prevent man from being led into those evils, it is provided of the Lord, that these hells should be altogether closed; and when any man after death, who is of such a character, comes into the other life, he is instantly cast in their hell: the inhabitants also, when they are viewed as to their deceit and craftiness, appear as vipers.

5. What is the quality of the wickedness appertaining to infernal spirits, may be manifest from their nefarious arts, which are so numerous, that to enumerate them would fill a volume, [and to describe them, several volumes; those arts are almost all of them unknown in the world. ONE GENUS relates to the abuse of correspondences: A SECOND, to the abuses of the ultimates of divine order; A THIRD, to communication and influx of thoughts and affections, by conversions, by inspections, and by other spirits out of themselves, and by those sent from themselves; A FOURTH, to operations by phantasies: A FIFTH, to ejections out of themselves, and consequent presence in a place different from that in which they are with the body: A SIXTH, to pretences, persuasions, and lies. Into these arts the spirit of a wicked man comes of itself, when it is released from its body, for they are inherent in the nature of its evil, in which it then is. By these arts they torment each other in the hells; but since they are all of them, except those which are effected by pretences, persuasions, and lies, unknown in the world, I shall not here describe them specifically, as well because they would not be comprehended, as because they are nefarious.

6. The reason why torments in the hells are permitted by the Lord, is because evils cannot otherwise be restrained and subdued: the only medium of restraining and subduing them, thus of keeping the infernal crew in bonds, is the fear of punishment; there is no other medium given, for without the fear of punishment and torment evil would burst forth into madness, and the whole universe would be dispersed, as a kingdom on earth, where there is no law and no punishment.

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